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The Philippine Islands, 1493-1898. Edited by EMMA HELEN BLAIR and JAMES A. ROBERTSON. Vol. VI., 1583-1588. (Cleveland: The Arthur H. Clark Company. 1903. Pp. 326.)

THE latest volume of the Philippine documentary series, covering the years 1583-1588, leaves us still in the conquest period, but Spain's history in the islands already begins to acquire a greater complexity and richness of interest for the student. In one way or another, most of the twenty-odd documents presented in Volume VI. touch upon the economics of Spain's new venture in the Orient; so what we lose in the picturesqueness of the tales of the *conquistadores* of the first twenty years is fully made up by the more intimate view the reader may begin to acquire of historical causes and subcauses at work over a broader field.

For such as like to indulge somewhat this wider play of the imagination, the seventy pages given in this volume to extracts from Friar Mendoza's *Historia del gran reyno de China* (Madrid, 1586), showing the knowledge obtained of it by the friars who approached it from the Philippines, will have especial interest. The partition of China is a current topic which consumes some few columns in the newspapers every day; but it is not much newer as a topic than are the direct relations of Europe with Cathay. In a memorial to the Council of the Indies from a "General Junta" of citizens of Manila in 1586, quoted in full in this volume, some thirty pages are devoted to the details of a plan for the conquest of China, upon which Philip II. is asked to enter. It is a most alluring and feasible project, as seen through the colored spectacles of the seven or eight hundred Spaniards then resident in Manila. The King should send out some twelve thousand troops from Spain, and they at Manila would secure four or five thousand allies from Japan and enlist five thousand or more Filipinos, wherewith the conquest would be most simple and easy. "Apart from the corruption of sin, depravity, wickedness, and inveterate customs," the Chinese are pronounced to be incredibly "kind, honorable, content, gentle, pleasant, tractable, and easily governed." Besides the millions of souls to be brought to Christ, there will be five galleons of trade a year in silks, damasks, and jewels; and many counts, dukes, and marquises of China can be created.

This memorial of the "General Junta" is, in the main, an exposition of the topheaviness of the new government of the King at Manila. In it the various estates represented, the civil authorities, the church, and the military, for the moment bury their personal jealousies and join in a compromise recommendation of reforms, sending to Madrid also a spokesman in the person of a Jesuit father, Alonso Sánchez. In the various letters accompanying or following this document, however, we get insight into the quarrels for place, both small and great, wrangles over precedence between the *audiencia* and the bishop, complaints of the military that the new civil officials are ruthlessly shoving to one side the men who conquered the islands, protests of the civil officials that the friars seek to escape the irksome missionary work of the Philippines for the more attractive field of China, etc. A document of 1584 shows an annual deficit for

the government at Manila. The viceroy of Mexico says the Philippines have, up to 1586, cost the King of Spain 3,000,000 pesos, and that the wily Chinese are absorbing 300,000 pesos every year, money sent out from Spain and Mexico, returning products only for them.

An editorial announcement is made of the change of title in this work, to make it cover the history of the Philippines during the nineteenth century, stopping at 1898 instead of 1803. The editors have feared principally the difficulties in the way of handling the later periods in a manner acceptable to scholars, besides considering that material on the last century in the islands is more readily accessible. The change in plan is in response to a quite general demand, and emphasizes the especial value of this work for the general public — though one can hardly denominate a fifty-five-volume series of reprints a “popular” work. The almost total lack of acceptable material on Philippine history in English gives this undertaking an immediate value which in one sense handicaps the editors, in that it has set the press going before they could possibly digest the mass of Philippine documentary material, unedited as well as edited, which must be surveyed before authoritative work can be done. Critical scholarship cannot, for some time to come, have its final say as to Philippine history.

JAMES A. LE ROY.

Die Blutzengen aus den Tagen der Titus Oates-Verschwörung (1678–1781). Ein Beitrag zur Kirchengeschichte Englands im 17. Jahrhundert. Von JOSEPH SPILLMAN, S.J. (Freiburg im Breisgau: Herderische Buchhandlung. 1901. Pp. xiii, 377.)

The Popish Plot. A Study in the History of the Reign of Charles II. By JOHN POLLOCK, Fellow of Trinity College, Cambridge. (London: Duckworth and Company. 1903. Pp. xix, 419.)

BURNET in his *History* gave a valuable but brief account of the Popish Plot. Since his time historians of the period, Echard, Ralph, Oldmixon, and Hume, in the eighteenth century, and Lingard, Hallam, Macaulay, and Ranke in the nineteenth, have devoted more or less space to the subject. The material, however, is vast, out of all proportion to anything that has hitherto been written. As to conclusions reached up to the appearance of the books at present under consideration, Burnet disbelieved in the actual plot, and not only Catholic historians, but also the generality of Protestant historians have adopted the same attitude. Writers of both parties have joined hands in denouncing Oates, Bedloe, Dangerfield, and the rest of the crew as impostors, have dwelt on the contradictions and falsehoods of the witnesses, the partiality of the judges and juries, and the innocence of the victims. Where they have parted company has been in seeking to explain the origin of the panic. Those of Catholic sympathies, while not in general misrepresenting the evident facts, have omitted to take into account the designs of the papist party in England, particularly the Jesuits, and their intrigues with Rome and France, and have represented the whole thing as a deliberate fabrication